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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., JUNE 17, 1898. A. K. 59.

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Explanation of a Part Necessitates Knowledge of the Whole.

IT HAS been declared that the vidual (individual) man is an epitome of the universe. This is not true. An epitome is an abridgment. Man, when perfect, is the universe in its least form, without any abridgment. The present man (the so called individual—undivided) is not the individual, but the vidual, the divided man. The Lord Jesus was biune,—two in one,—having the two principles combined in himself. It was this that constituted him the Son of God. "He who hath the bride is the bridegroom." The Lord had the bride in him, for he was the archetypical man, "the express image of God's person," like Adam before the woman was separated and produced from him. The sons of God (which we are to become when the processes of regeneration are complete) are also biune. It is this biunity which insures immortality, and through it, eternal life.

The cause of immortality resides in the possibility of the integrity of the circle of life in the biune form, in contradistinction with mortality, the result of the tendency of the existing form to put forth its life from itself, in the production of other forms. A thorough knowledge of the anatomical structure of the individual (undivided, unwidowed) man, through the law of correspondence, enables one to know of the anatomical structure of the universe as a whole, for the universe is in the form of man. By the man, we mean the male man, including the female man; the two conjoined in the biunity (not the duality) and constituting the man.

The universe as a whole is in the form of the egg or cell. It is, however, in the form of the man, but the *un-incubated* man. In this form it is the woman with the male incubed, but not evolved. There will come a time when the universe itself will, in a measure, change its form to its own evolved anatomical structure. Some of

these changes have been noted in previous issues of THE SWORD and other publications. The universe, the alchemico-organic kosmos, has an anatomy, the details of the form of which can be only known through a complete knowledge of comparative anatomy. It also has a corresponding and inherent physiological function. It is through the correspondential relationship of the individual that we know of the form and laws of the universal.

We are induced to smile sometimes at the bombastic ignorance of those who assume to call in question our knowledge of the structure of the universe and its functions. We are teaching what we know. Our assertative methods, originating in our absolute knowledge of the things we teach, give us the appearance of egotists in the eyes of those who, because ignorant themselves, imagine no one else can be wise. We often hear the assertion, "No man can know it all." We assert that no man can know, accurately, a part, who does not know its relation to the whole; and no man can know the relation of a part to all the other parts, without a knowledge of all the parts in their integralism. A knowledge of the anatomical structure of the individual, with a corresponding knowledge of the functions of the same, insures to one a knowledge of the universe as a whole, for it is an integral thing.

"Scientific" men are mere guessers; what they guessed at fifty years ago, they renounce today, and tomorrow they will guess again. This is called science;—it is farce, quackery, empiricism. Our work is to teach those who desire to be taught. The fools who know it all, are not worthy. Agnosticism is good enough for such as enjoy ignorance. Koreshanity is the only school of knowledge; its principles are the only truths, its triumph is inevitable.

Latest Conclusions from Government Geodetic Survey.

HERE we are again! The following headlines are quoted from the Boston *Evening Transcript*:

THE EARTH NO GLOBE.—MODERN SCIENCE MODIFIES A POPULAR BELIEF.—A Tetrahedron the Shape Accepted as Correct by the Best Scientific Minds.—How the Earth's Dimensions are Figured.

A tetrahedron is a body enclosed in four triangles, and is the shape of the earth! This conclusion is reached through fifty years' extensive work in geodetic surveying, and is "the shape accepted as correct by the best scientific minds." Navigators must have some sharp corners to turn in their tetrahedral navigation, for, according to "the best scientific minds," we can no longer circumnavigate the globe!

How happy the world will be when it can learn something to keep. The article in the *Evening Transcript* ends by saying:

The shrinking of the earth is a geological rather than a geodetic question, but I believe it is scientifically admitted that such a process is going on. But our coast survey service is primarily for the making of maps, AND IT IS ONE OF OUR FIRST

DUTIES TO DETERMINE THE SIZE AND SHAPE OF THE EARTH, UPON WHICH ALL ELSE DEPENDS, and hence the great and painstaking experiments which the government is conducting in conjunction with the other governments of the world.

The governments of the world are trying to ascertain the size and shape of the earth! It is an absolute fact that triangulation, on either a concave or a convex surface, conducted ever so carefully, would result in the same conclusions. The present experiments will not determine whether the earth is concave or convex, therefore they cannot conclude as to its shape. The water surfaces of the earth are concave, but the surface is not necessarily uniform, as the cell is not absolutely spherical; but this is the general shape. The *mechanical means* employed to determine this is simple enough to convince the most skeptical investigator, if he be honest. However, the mechanical survey is of very small importance as proof, as compared with the system of correspondence analogy and the applied principles of optics, a knowledge of which is so essential to any correct conception of the form of the earth.

On the Point of the Sword.

The Universal Empire is the Coming Theocracy.

WE WISH to keep constantly before our readers the central truth that the coming Theocratic and Imperial Kingdom, to govern the world through the Golden Age of six thousand years, is the evolution (unfolding) of the Lord Christ. Jesus was the germinal beginning, the archetype of the kingdom to come. The kingdom was in the Lord in its least form. This was the form, embodying the function of the man. The Lord was natural and material. The seed, Christ the Lord, was planted in the race through his theocrasis, a dissolution of his body, resolving it to the Holy Spirit. This spirit constituted the seminal essence of Deity, by which the church received its impregnation, for the purposes of regeneration (re-production), a process which completes itself at the end of the Christian age, in the production of the sons of God. The firstfruits of the resurrection are the sons of God, a definite number unfolded from the Lord. These are the multiplication of the Lord, and comprise the first Order and Head

of the coming Empire. These sons of God will be astral beings,—natural, material, visible, and tangible.

Preparatory to the emergence of the celestio-material Empire, there will be a great cyclone of destruction, for which the nations of the earth are almost fully prepared. The biologic storm center of the world is the nucleus for the establishment and location of the new point of birth. Modern Socialism, in its every form, is diametrically opposed to the genuine Imperio-Socialism of the divine Kingdom, unfolding from the planting of the Lord at the beginning of the Christian dispensation.

The human body in the least form of the man, is an organic unity because it has a centralized government, with a central governor. The kingdom to come will be in the greatest form of the man, and will be an organic unity because it is a centralized government and will have a central governor. Do not be deceived; democratic socialism, from which God and Christ are expunged, will come to naught. "The coming of Christ" is the inauguration of the perfect Empire, over and in which the Creator will reign supreme.



God is man's origin and destiny, and the more completely man matures into his perfection as man, the more thoroughly does he bear the image (truth) and the likeness (good) of his divine progenitor, who is very God and very man. The perfected and integral man is the form and personality of truth and good, and the physical universe is the expression of that form in its physical magnitude or greatest material aggregate.

The physical universe, in both generals and particulars, is but the expressed manifestation of thought. In other words, the substance of thought, which is spiritual and essential, is mutated to the substance of elemental and formulated matter.

The radical difficulty attending human efforts at reform, is in the attempts to patch up and perpetuate the old system.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Through the Iron Gates of War.

BY REV. E. M. CASTLE.

HAS HISTORY no lessons for those who, even in the face of world-wide preparation for the great clash of arms, talk of the possibility at this time of peaceful progress? As logical as those scientific authorities, who, despite earth-evidences of great cataclysms, and the constant recurrence about us of the saddest of all catastrophes—death, maintain a belief in a slow and progressive evolution *without catastrophe*, is the position of those who, disregarding all the record of the past, today insist on the possibility of peaceful progress. What radical change has taken place in human nature to justify such an expectation? In what essential does this generation differ from the last? That there has been an acceleration of enterprise is evident, but does that enterprise spring from a different root? Is there less of selfish competition in the progress of today than in that of yesterday? In what do our passions differ from those of our forebears?

Although the time is indeed at hand when peaceful orderly progress shall be an existent verity, that time may come only after injustice and its concomitant chaos have gone out through "the iron gates of war." Before the white angels of peace may pour blessings on earth, the angels of wrath must empty their vials of destruction, for

"There are wrongs to wash away;
There are memories to destroy."

There can be no true and lasting peace that is not rooted in justice, and there could be no justice in bestowing blessings on the undeserving, or in perpetuating the monuments of man's cruel pride. Ere the glorious hope of the future may become the living joy of the present, the sins of the past must be obliterated. And sounding through all the warfare of the ages, whispered in the fears of the present hour, is the irrevocable edict of Justice—No remission of sin without the shedding of blood! The ancient regime of France expiated its characteristic sins when the streets of Paris were made to run blood by that democracy whose own frantic sins shall be expiated in a more copious flow. The shame of black slavery in America could be washed away only in the blood of the flower of her youth. And the world-wide sins of gold-idolatry, and wage slavery, and race hatred and oppression, and national covetousness, and woman's degradation, and all other sins under which humanity groans, will be remitted in the final bloody oblation about to be poured on the altar of vengeance. As it has been in the past, so must it be until the past with its sins and its groans and its tears shall be no more the heritage of the present—until that bitter heritage is swept to final destruction, and *all things are made new*.

Since that far-away day that "broke forever the spell of Persian invincibility" and secured the growth of European dominance, how often have those dread gates, ever ajar, swung open for the exit of one destructive power, for the entrance of another! How often, even, since that year in the nearer past when fearful Europe held her breath to watch the outcome of Spain's great attempt on England, have they opened!—the year that saw the crippling of that majestic Armada, and but for the stinginess of England's queen would have seen its destruction,—that demonstrated the Anglo-Saxon supremacy on the sea, and marked the visible beginning of Spanish decadence. In truth, the real greatness of Spain began and ended with Isabella of Castile, the best that can be said of him who shared her glory being that sometimes he appeared to understand her and did not always frustrate her intentions. However, when Philip II ascended her throne in the middle of the sixteenth century, Spain was considered the most powerful monarchy in Christendom, being at the height of her material glory. The year 1588—barely three centuries ago—showed that the rot was there, and the decline inevitable. During these three centuries, how incessant has been the swing of the iron gates and how rapid the appearance of new champions in the arena! How wide they swung at Blenheim for the Bourbon to recede, for the Guelph to advance! Again at Pultowa!—and the Swede went out, as through them sprang the grizzly Muscovite, menacing Europe. How fiercely was their repose disturbed by him who began as the "Little Brandenburger" and ended as "Frederick the Great"!—and thenceforth a new power was to be coped with. Between their leaves, at Saratoga, America snapped the leading strings at which she tugged, and calling to her side aid to ward off her "ancient parent and recent enemy," speedily began her independent career. Against their noisy hinges, at Valmy, the raw Carmagnole levies of France stood and faced the cannon thundering on them from the heights of La Lune, and repulsing the veteran legions of Prussia and Austria, and the flower of French chivalry, rushed through them as a devastating scourge to Europe, letting loose those lawless elements that have honeycombed the old nations and prepared them for final quick destruction. And through those gates, at Waterloo, went out the renaissance hope of Latin supremacy.

Who talks of *peaceful* progress? For when they shall say, "Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Open wide, dread gates!—a world-wide sweep this time, for the Old to go out forever! And as ye clang—shut indeed, at last—behind the receding Past, the golden gates will open and the Golden Age will enter.

The Civil War of the Dual Nature.

BY LUCIE PAGE BORDEN.

ACCORDING to the doctrine of mental spheres which constitutes one of the fundamentals of Koreshan Psychology, every human being is an aggregation of countless cells, each one of which generates a different quality of energy. So far, it is coincident with modern science, but at this point, the new Psychology differentiates itself, by declaring that this emanation of energy from the activity of the cell, whether in brain or body, is a conscious entity—in other words, a personality who has formerly existed in material and objective form, being now conscious of life in a specific sphere, according to its own quality.

The three environing membranes of the brain, the pia mater, arachnoid, and dura mater, are foundations each of a distinct mental degree, viz., the celestial, spiritual, and natural. The inmost, celestial or solar realm is the abode of the Gods, the Lord's sphere of divine love, and it flows out from the brain of the Central Man who constitutes his Divine Humanity, like radiations from the central sun, into the celestial degree of every other mind in the universe. There is no man so depraved or so vicious as to be deprived of the heavenly light, but at the time of renewing, he may shut the windows of his soul against it, by closing his will to the influx of divine energy. In the brain of such persons, the inmost degree which might be the seat of angelic influence, becomes, so to speak, a vacuum filled by inversion with all manner of fallacy, the intruding life from the lowest bells. These are retrogressive spirits, principled in evil, with many cycles of experience before them.

The arachnoid membrane in the brain of the Illuminator or Messiah of this age, is the basis of the intermediate sphere of just men made perfect, waiting for the putting on of the Sonship or that final conjunctive unity with the Lord, which occurs only once in a grand cycle, when in the seventh baptism all the spheres unite, the six previous baptisms being only a conjunction of intermediate, interior spheres, not involving either the inmost or outmost.

The spiritual degree in ordinary humanity is the seat of various grades of spirit life, whence emanate all the deceptive manifestations of modern spiritualism. In the Central Man, the external or natural mind, founded upon the dura mater, may or may not be in perfect unity with the interior spheres. The degree of unity depends on the office and function of the Messiah in reference to the age. The natural mind in circumferential humanity, is enmity against God.

Two thousand years ago, in the translation (*transfere*, to bear across, i. e. from one sphere to another) of Jesus, spiritual entities from the Lord, or real personalities belonging to the angelic spheres, entered into conjunction with the interior mind of the disciples. St. Paul expressed a scientific fact, in declaring "We have the mind of Christ." But although spiritually regenerated, a conflict ensued, because the early Christians found the natural or exterior mind, the mind of the flesh, which

cannot receive the things of God, still unchanged. "I delight in the law of God, after the inward man: But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin."

The natural mind, which is the will of the flesh, cannot be transformed without a final baptism now at the end of the age. In their progress, through various incarnations, toward the period of time now reached, the disciples lost all consciousness of regeneration, the higher spiritual entities in their descending degrees, being gradually changed to sensual thought, that is, the interiors of their minds became closed toward the Lord through self-love.

Scientifically speaking, a wonderful psychological phenomenon takes place in all those who accept the Koreshan doctrine. New sets of brain cells, involving interior mental spheres, begin to open, receptive to the divine love and wisdom. The angelic consciousness awakes with fresh and holy aspirations. Every heavenward impulse is quickened and strengthened a thousand fold.

But, alas, the power of evil, that self-love centering in the natural mind, begins at the same time to rally its forces, striving by every fiendish art to conquer and subdue the higher life. Long and fierce the conflict rages and deep is the suffering engendered, soul and body almost parting in the agony. Such a struggle in the retrogressive spheres where the subject is principled in evil, ultimately dominant, Stevenson has portrayed in "Dr. Jekyll and Mr. Hyde." Bulwer Lytton depicts the same in his "Strange Story." The *Cosmopolitan* for November, 1896, contains an interesting study by Theron C. Crawford. The writer presents a subject whose whole life has been devoted to the acquisition of wealth, with no motive but ruthless and cruel avarice. The subconsciousness of this man is suddenly revived and the altruistic principle called into activity, but the shock of counter forces is so strong, the dominance of evil, confirmed by lifelong possession so mighty, that death ensues. This imaginary conception illustrates a possibility that might occur in connection with the sudden presentation of Koreshan truth, even where the subject is principled in good.

The subjection of the natural mind means nothing less than bringing into captivity every thought; its accomplishment depends upon the constant substitution of nobler, purer, more exalted aspirations,—in other words, upon a daily baptism or soul renewal by the transference of spiritual entities of love and truth from the Central Mind to the minds of all those who now await in earnest expectation, the full revelation of the Heavenly Vision, through conjunctive unity with the Lord.

This doctrine of mental spheres is especially conducive to the tenderest love and broadest charity between all members of the new faith. None are exempt from

the struggle entailed by the civil war of the dual nature. At the present time, each one is probably striving to the full extent of his capacity, to externalize the new spiritual life, to bring the interior angel out of the rough, unsightly block. If you feel in advance of some one, remember that he has but reached today, the hill Difficulty where you toiled yesterday.

"Therefore, thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things."

Here, a definite scientific principle is stated. So long as man is the agent of judgment, he continues to be its recipient. Any force directed to a given point, impinging upon a resisting medium, tends to return whence it started. Failure in the accordance of deepest sympathy and love to this struggling, suffering brother or sister

at your side, perishing, it may be, for the kindly word, the appreciative smile that you withhold, reacts by law immutable upon yourself, ready when your hour of trial comes, as come it will, to meet you in the form of censure. The same thought has been expressed by the poet in his song—and the song of Life begins with the union of love and science, which is poetry:

"We receive but what we give; and from the soul itself
Must issue forth a light, a glory, a fair luminous cloud
Enveloping the earth."

Thoughts are spiritual entities, winged angels, or demons of malice and destruction. As the receptacle and location of the spiritual world, man acts as arbiter of the destiny of departed spirits, transmitting them at will to higher or lower mental spheres, a responsibility how tremendous!

Give Me the Light.

BY J. A. EDGERTON.

The world is full of new and startling thought;

Is full of isms and creeds, from East to West;

And unto all of them my soul goes out,

To new and old, with never-ending quest.

For Truth and Peace I seek, but find no rest.

There are so many paths lead to and fro

That I fall back and sob, "I do not know."

I only pray, "O Lord God Infinite!

Give me the light!"

One says, "The spirits of the dead are here."

And one, "We cycle on from life to life."

One says that "Faith will free the soul from fear,

The body from disease, the world from strife."

Another says, "The earth's a hollow sphere."

Another, that "The Universe is rife

With a continuous entity, and we

Are merely links to one Infinity."

There are so many paths lead to and fro

I only fall and sob, "I do not know."

I only pray, "O Lord God Infinite!

Give me the light!"

My soul goes out to all who seek to find

New Truth—which is the old but stated o'er;—

To all who struggle in this march of mire;

In new and trackless regions to explore;

Who strive to reach new depths and mysteries,

New mountain-tops of thought and unknown seas.

I know the world has risen by such as these.

Unto each new explorer I cry, "Hail!"

And "Brother," but my spirits sometimes quail

With such a labyrinth and such a maze

Of theories, new and old, before my gaze.

I stand confused and know not where to go;

There are so many paths lead to and fro,

That I fall down and sob, "I do not know."

I only pray, "O Lord God Infinite!

Give me the light!"

The Robbers Dividing the Spoils.

BY PROF. O. F. L'AMOREAUX, A. M., PH. D.

THE WORD capitalization, if not altogether a new one, is coming to have a new application. In the development of the power of plutocracy, a combination of bankers and speculators living in all nations, but practically belonging to none, are parceling out the earth and capitalizing its divisions, much as they do railroads and mines. When once they have their bonds fastened onto a people, they manage to keep them from being paid, and make them heavier by increasing their quantity, or what amounts to the same thing, increasing the value of money, which they absolutely control. What are known as the governments of the world, are merely their fiscal agents to collect their rents, interest, and dividends. If one of them becomes too feeble and decrepit to do this promptly and efficiently, as in the case of China, its dominions are par-

celed out among the more vigorous and energetic.

England's money lords loaned large sums of money to one of the miserable petty tyrants who misrule Egypt, (with which to fit out his seraglio with \$1,000 carpets,) and her standing army has collected the rents and dividends at heavy expense of blood and treasure. A traveler in riding through that country on the cars, saw a band of fellows supposed to be free workmen, going out, under an overseer, to make repairs on the government canals, and to his question as to whether those men dared to refuse such work, for which they received no pay, the answer was, "Yes;— and to lose their heads." Such is the condition of a country where capitalization has produced its legitimate fruit. Shall the whole world be reduced to this dead sea level? is the question that now, as never before, confronts us. Shy-

lock has his fetters all ready for the limbs of half-dead Cuba when Uncle Sam has driven out the terrible Spaniard, and in taking his pound of flesh he will be little less careful about drawing the heart's blood than has been his bloodthirsty predecessor.

"There is no flesh in man's obdurate heart;
It does not feel for man."

Dark indeed would be the prospect for all the future, if God had wholly given over the government of this world to men; but, thank God, he has not. When the throne of Mammon's universal empire is apparently firmly established over all nations, its downfall will come suddenly. The terrible enginery of war, with which his revenues were collected, will engage in the last great universal war, and then be relegated to the

world's heap of old iron to be melted over for the benign uses of the coming genuine Christian (Koreshan) civilization. Such is prophecy. According to Scripture,

It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.

The great clock of the universe will soon strike the hour of its fulfillment!

Searchlight Flashes for Dark Corners.

BY W. H. FAVITT.

ABOUT the most amusing experience that ever came to us, came in the person of a missionary of the socialistic labor party propaganda, who informed us that we did not understand the socialistic movement;—"our not being a class conscious socialist was *prima facie* evidence that we were ignorant of the teachings of socialism." Coming from the source it did, it was a remarkably bright argument, and deserves consideration. No one ever accused the various groups of socialistic effort of understanding the equation of labor, or how the equitable distribution of wealth will attain through the adjustment of a now prostituted commerce in all domains of activity. The very name, "class conscious," precludes the possibility of their grasping the true significance of commercial equilibrium. Class shall arise against class, nation against nation, brother against brother, and there shall be war in heaven and in earth. These people know how to disintegrate, but are totally ignorant of construction. Their mission is to help destroy old institutions, not to build the new and perfect one.

How the manipulators of the scheme to speculate on the war, which is being so cautiously and humanely prosecuted at a daily expense of hundreds of thousands of dollars, must chuckle in fiendish delight at the prospect of an issue by this Government, of a billion dollars' worth of bonds, which daily assumes more of the appearance of a possibility—nay, a necessity; for there is no other way under heaven known to financiers to raise money, except by bondage. That bonds are cancers that eat the vitals out of nations, is a matter of small moment to great financiers, and of as little importance to the common people, who are the victims of bondage, as the idea that money is an utterly worthless commodity and that they are victims of their own gross superstitions.

A certain editor says: "The greenback is a robber,

and advises the issue of bonds of small denomination at a low rate of interest to be sold to people of small means." We are inclined to agree with him about the greenback, but fail to see the necessity of adopting something worse. If we must have superstitions and legal fictions in financial matters, the greenbacks are probably the least harmful form which they can assume under the competitive system. But if some wise Solomon of financial idiocy will point out a practical method of attaining that end, he will confer a favor on a multitude of mortgage-ridden, debt-cursed slaves on the superstition, who think they cannot exist without more money.

The puny standard of righteousness (right uses) under the system of hate for the neighbor, which the competitive system breeds,—so long as we are actuated from that sphere of activity,—prevents us from comprehending the true religious principle of love to God in the performance of use to the neighbor; and still less do we desire to bring the principles down to an every-day application and live them.

On account of the unity which exists between them, there are two classes of people that make the life of the reformer a hard one. One class is willing to perform all the work, and the other class is perfectly willing that it should be so.

People who are satisfied with present conditions, or who would rather die than investigate and adopt a system in harmony with reason and the laws of life, can have all they desire of the laws of death. It is a free choice.

The hardest man to answer in an argument, is the one who lacks sense enough to know when a point is made against him!

We hear on every side the *caws* of liberty, which suggest the idea of sounding brass.

In the Editorial Perspective.

BY THE EDITOR.

WHEN an organization begins to fall to pieces, it evinces the fact that the elements of harmony and unity are lacking. The Social Democracy of America has experienced a revolt of over one half its members, who have withdrawn from the original scheme with a view to forming a new one, Debs himself is the leading insurgent. A looser affair is desired, where no definite aim is expressed, and where success is impossible. Even in democracy it will not do to carry the democratic idea too far. The Debs movement started out as a reform party; the character of revolts that will attend such a movement will depend entirely upon the ability of would-be leaders to find opportunity to ride a hobby-horse out of the camp of his fellows. A social structure that is not built on the same plan as that on which the universe is constructed, and united in accordance with the same laws of indissoluble unity by which the great cell maintains its perpetuity, is not worth serious attention, because it will end in failure and prove a delusion. There is unity in the plant because there is unity in the seed. The plant can produce fruit because it possesses all the requisite functions. The social organization that lives through the coming revolution; that resolves itself into the universal government; that gives to the world that which is necessary for universal happiness, equity, and brotherhood, must involve in its inception, the knowledges of all the principles of human government, human life, and human origin. Such a stupendous economic movement must have in unity, all that pertains to life and thought; it must involve the science of religion and ethics, as well as social economy. There is but one system in the world today that pretends to embrace the knowledge of all departments of being and existence, and that system is Koreshanity, of which the social democracy is the poorest excuse for an imitation!

There is a multiplicity of "ocracies" in the world today, and some of them are necessarily useless. A form of democracy has swept the western world clean of kings and queens, and has established a plutocracy instead. The plutocracy, bondocracy, and the aristocracy constitute the trinity of the modern gold godhead. On the other hand, we have the little social democracy with its two wings fluttering in two different directions, the patriocracy, advocating the unity of all the inharmonious and contradictory doctrines, elements, and energies of the entire reform world; and lastly, the new "sociocracy" of the *New Time*. These new "ocracies" do not present a solid phalanx confronting the formidable adversary with money, organization, and strength, but they are a bundle of chaotic ideas that might as well have no name. We presume many of them are Christian, ostensibly holding to the teaching of Jesus the Christ. He taught that *He* would come to rule the world; that *He* would establish a THEOCRACY in the world; but millions of his so called followers now do not believe it! Koreshanity is teaching the original idea of the divine government in the earth—its early establishment among men. Each one of the above reformocracies has a crocheted—a mere semblance of truth, from which is suspended a bundle of fallacies. The Theocratic government involves all of the principles of government. Every present form of government in the world has descended from the universal government of thousands of years ago, they have evolved from it; and the coming Theocracy will involve the life and true spirit of all forms of government and unite them into one harmonious, universal empire.

Leiter, the young wheat king, is dethroned; he has followed in the wake of his predecessor, who had a peaceful reign in

Chicago, but likewise met with financial disaster. Four weeks ago the price of wheat was \$1.85 per bushel, and the avaricious speculator endeavored to raise the price to \$2. His scheme was to bull the market with nothing but greedy determination, without adding anything to the value of the wheat, and thus actually and literally *steal* millions of dollars from the people; but the crash came, and today wheat is down to 85 cents, and Leiter has lost his original \$1,000,000 capital, and is \$4,000,000 worse than penniless. Just retribution! We are glad of it; let it come to others—it will finally come to all engaged in the nefarious competitive business, when the world's greatest financial crisis is reached and judgment falls upon the money gods!

It is a fact that gold is made in the great laboratory of nature; gold is posited in the earth's geologic strata where the specific vibrations which result from alchemical combustions, take place. These processes have been going on for billions of years; so the making of gold is nothing new—it is as old as the universe. Koreshanity involves the science of all such alchemations, the principles of which were discovered twenty-eight years ago. Of late years, two or three experimenters have made accidental discoveries of the fact that gold can be manufactured, just as Goodyear discovered that hard rubber could be made, when he dropped a piece of rubber on a hot stove. Is it to the credit of a few modern scientists, after the song of science has been sung for nearly thirty years, that they should try to join in the chorus at this late date?

Even the Social Democrats recognize the fact that their movement cannot exist without a visible head. Though the principal doctrine seems to be that of equality and brotherhood, the originator of the movement would fight for his position as leader—as king of that particular sphere, as zealously as any monarch would for his throne. While this is a time when everything is ostensibly conducted on republican or democratic principles, every institution of boasted liberality and freedom of thought, naturally takes on some form of circumference subordinate to a center which is regarded as authority. No matter what the doctrine regarding democracy might be, all practical conduct in the same denies its outward policy.

Purity is the opposite of sensualism; one cannot be pure and sensual at the same time. One cannot be pure and follow the course of mortality in all the relations of sex, business, license, ignorance, and chaos; the opposite course must be pursued. In order to overcome sensualism, mortality, and death, man must conserve all his energies; he must get out of the competitive business; must come into a positive and definite knowledge of the laws of life, and place himself under all the restraints which those laws impose. In short, man must control himself, and sever every tie that binds him to the hells of the old order.

The *National Tribune* wants to unite all of the reform movements into one. Upon what premise? That journal is endeavoring to find out. In the meanwhile, the paper is devoted to a score of theories, in as many departments conducted by different editors. Did you ever hear sixteen hand-organs going at the same time? Well, that is the way it seems when all the conflicting reform theories are jumbled together in one paper!

There can be no unity where conflict of authority occurs. The mind of man can never be at rest so long as the authorities of church and state are from different sources. The incentives to obey the laws of the church and of the state must be one and the same; the coming church and state must be in unity, express-

ing the same spirit and the same mind on different planes or in departments of the world's government.

There is not an evil under the sun, from the house of ill-fame to the robbing of the poor by the millionaire, that members of the modern church do not sustain, support, or sanction by vote or actual engagement in the pursuits themselves. These conditions in a so called Christian nation, are palpable evidences of what are the actual desires of the false claimants to divine favor!

There must be something peculiarly attractive in stone, brick, mortar, cushioned seats, bright chandeliers, and great pipe organ and fashionable dress show, that the Almighty should be there rather than in the human heart. Does anybody really believe that God dwells in temples made with hands?

The Protestant world has been educated to repudiate the doctrine of unity of church and state. If misery and misrule resulted from the marriage of the false church and state, is it not a necessary conclusion that the unity of the true church and state would produce the opposite results?

No power can truly govern the universe of humanity except the power that created it. This necessitates the Theocracy, or the government of the Gods. In the New Era, the Gods will rule as tangible kings among men.

The Salvationists, with shout and drum, and religious garb, are the howling dervishes of America. They do as much good and as much harm as their brothers in the orient under different names.

It is cheaper to build heaven here in earth, than it would be to transport to some place beyond the stars all who want to go there, with all the trumpery they want to take with them.

Man's desire to live and the constant expectation that he will die, are in conflict. He cannot progress toward life until his expectations are in harmony with his desires.

The great puzzle of the universe can be made to fit together but one way; when the key is discovered the laws of emplacement of all its parts at once become apparent.

There is such a tangle in the various reforms of today, that the so called leaders cannot tell what they intend to do, nor how they are going to do it.

The modern church is baptized by the sensual and unholty ghosts which their mental vibrations attract.

The blackest darkness is not in the physical elements, but in the mind of the modern church.

Justice is too terrible to the unjust, and too exacting to suit those who love fallacy.

The modern conception of freedom, is liberty to do as you please—not to do right.

A visible and tangible devil is more dangerous and subtle than the ghost of one.

Some of the New Testament doctrines are simply a Pauling to the higher chitric.

It stands to reason that every one is in ignorance who does not know the truth.

You cannot put a bad idea next to a good one, and reach a true conclusion.

There is one thing that is great about the modern church—it's great failure!

If you love your neighbor as yourself, you should act as if you do.

Query, Chat, and News Departments.

BY THE EDITOR.

Koreshan Science vs. Occult Theosophy.

EDITOR FLAMING SWORD:—I have for several years been a subscriber to your paper, and find much of interest therein. I herewith renew my subscription for the coming year. I also enclose a paper you may find to be of interest as showing "human nature." I am a Theosophist, and the teaching of this "wisdom-religion" is the only explanation of life that appeals to my reason and the higher faculties within. In many ways, the teachings of THE FLAMING SWORD correspond to those of my beloved Theosophy. Some time ago, fraud crept into our society; a bait and an explanation were called, but the American section, wherein the fraud originated, decided to secede from the parent society and claim the prestige for itself, and followed out this program. The paper which I enclose being the result of that first departure from the path of rectitude. In less than a year after the secession occurred, the head of the new society died and the leadership fell into the hands of his most trusted adviser, who now rules the society through a secret body called the esoteric school, which has in its antecator, Mrs. K. A. Tingley,—a ruler more despotic than priest or pope ever dared to be. I have been in her secret society, and only recently have my eyes been opened to the methods in use. Under cover of holy soundings words, the mind has been com-

pressed into the narrowest and most personal channels, and hypnotism and glamour have taken the place of reason and discrimination, until the victims can only see what the leader and official head permits; thousands under the influence believe they are doing God service. But the genuine Theosophical society lives and will live, under the direction of a few individuals of inflexible integrity and true devotion to the holy cause.—Miss S. P. C., Roxbury, Mass.

We are glad that THE FLAMING SWORD continues to interest you, and trust that you will discover, through the application of logic to whatever you think is true in the Koreshan System, that all other conclusions of the System are in harmony. If you will consider the subject from the standpoint of fundamentals, you will find that knowledge is that which reveals mystery—reason is that which discloses that which has been hidden; and that whatever can be scientifically understood is no longer occult. The progress of life and doctrine during the past 2,000 years has brought into the natural that which has been within; so that now those who

are looking for something rational must come to a premise upon which the reason can be exercised; there can be no rational conclusion in the occult, for the reason that no absolute conclusions concerning the universe can be reached until the conclusion of the cycle, when that which has been occult is ready to express itself, not only in doctrine, but in the external life of man. The Koreshan System is founded upon a scientific premise; it is a system of knowledge, and consequently is out of harmony with any so called system of occultism. While the Theosophists talk about some problems which we explain—about reincarnation, Nirvana, the astral body, development in cycles, etc., they do not refer to any practical instances of reincarnation, absorption into Nirvana, nor of the projection of any genuine astral body. We point to the personality of Jesus the Christ, whose philosophy was superior to that of Buddha or of the so called "mahatmas" of the present time. He could project his own astral body—all

there was of him, not a phantasm; he was the reincarnation, the biune man, the perfect microcosm; he overcame death and was absorbed into the church, the science of which is not taught in Theosophy, but in Koreshan Science alone. Theosophy is constantly appealing to so called science and modern astronomy for corroboration of its teachings. We know that modern astronomy is a fallacy; we have proven it to be false by actual demonstration. We think that it is a poor science that cannot reveal the origin of the universe nor the means of its perpetuity; this modern science does not do. It is equally strange that Theosophy does not undertake to reveal something definite concerning the physical cosmos; this it does not do. We indict both modern so called science and Theosophy as being imperfect and inadequate—incapable of meeting the exigencies of the hour, because the modern scientists ignore any particular religion, and Theosophists have to call in the fallacious conclusions of the astronomer to help them out. We should think that your experience with your "beloved Theosophy," and especially with those in the highest positions in the esoteric or secret orders, would enable you to reach the conclusion that in *doctrines* as in the *life* of those to whom you refer as its chief promulgators, it is false.

Variations in Lunar Time.

(1) Your idea of the heavens inside of the universe is certainly as good as the old idea, so long as neither of them is positively proven; yet will you kindly explain in accordance with your conclusions, (2) why it is that the moon sometimes goes slow and sometimes fast?—E. H. W., Salem, Mass.

(1) The Koreshan System is the absolute antithesis of the popular theory. Between the two systems there are no points of comparison; there are points of contrast all the way through. The Copernican system has gone to the extreme of fallacy, and the opposite of it is the Truth. If it be admitted that the old system is without proof, the laws of antithesis and of logic force the conclusion that the antithetical System is supported by facts. We have demonstrated the Koreshan System by actual Geodetic Survey. A straight line crossing a perpendicular at any given point on the earth's surface and extended in the two directions, is convergent to the earth's surface at points whose distance from the prime vertical is proportionate to the altitude of the line, instead of being tangent as upon a convex surface. (2) The sphere of the heavens has a diurnal rotation, instead of the earth; the axis of rotation is coincidental with the earth's astronomical axis. The heavens consist of a

great system of forces, and the movements are not mechanical. The lunar sphere is a sphere of energy lying just outside of the sea of hydrogen; the light pole of this sphere is the moon we see. The lunar sphere rotates as viewed from the earth, from east to west, but as related to the constellations of the Zodiac, it moves among the stars from west to east, about 13° per day, completing its sidereal revolution in about 27½ days. If the rotation of the lunar sphere were parallel with the equator, and the visible moon's orbit were perfectly circular, and all of the energies were constant in their volume and quality, there would be no variation of lunar time. During the period of one lunation the moon mounts to its northern declination, and recedes to the extreme southern limit of its belt, and consequently gains time at its northern and southern points of declination, and loses at the nodes always, because at the nodes the orbit is oblique to the equator. At these nodes, the moon has to pass over more than 1° of its orbit to make one degree of celestial longitude; and the variation of the delay in moonrise is due to crossing the equator—going north or south—at the time of rising. The most marked difference is in September, when the moon is full, and when the sun is in Aries. The ecliptic at such time is more nearly perpendicular to the horizon, and the 13° of movement toward the east cuts off about 30 minutes of time of difference between usual time of moonrise, and we then have the "harvest moon." Six months later, the opposite conditions obtain, and the moon is delayed about 77 minutes. The average delay is about 50 minutes.

Communications from the Spiritual World.

When I attend a spiritualistic seance, who or what is it that comes to me and gives evidence of identity as being my father, mother, or brother?—T. F., Monroe, Wis.

The spiritual world is in man—there is no spiritual world separate from the mind of man. There are the outward, middle, and most inner degrees of consciousness, the inner spheres being the spirit world or realm, which is not in direct communication with the outer mental sphere, except through mediumship. The messages which come to the medium are mental impressions; these mental impressions are thoughts generated through the descent into the natural mind of the medium, of the offal or waste of the spiritual world; that waste the medium attracts, and becomes the conduit or channel of its downflow. When it enters the mental world it takes on the form of thought concerning the entities of which it has been a part; when it materializes in the seance, it must

express in form that which would otherwise be expressed in thoughts or words, and consequently appears in the only way it could appear,—in the form of a human being—and necessarily an impersonation of the one from whom a message is desired in the seance. Whether such entities come by message or materialization, they are false; they fulfil their mission by impersonation, because they are the waste—not the real. These descending entities are to the spiritual world what the energies of decaying bodies in the cemetery are to the natural world. The energies generated in the decompositions convey certain impressions of human life to the alchemico-organic world; so likewise, the decompositions in the spiritual world make their impressions upon the natural mind of the medium which is receptive to the corruptions of the other world. Such phenomena are not evidences of immortality; rather are they conclusive evidences of mortality. Not only do the channels through which they come prove it, but also the conditions that are absolutely necessary to such manifestations, prove death in the spiritual world.

H. de J., Southshields, Eng.—We thank you for your kind words on behalf of our work and of THE FLAMING SWORD. Your orders have attention; the new work on astronomy will be sent when ready, which we hope will be soon, as we are pushing the work as rapidly as possible. We do not handle books and papers we advertise. Particulars concerning the books to which you refer can be had by addressing Associated Fanciers, 400 N. Third st., Philadelphia, Pa., U. S. A. Always glad to hear from you. Your several letters to KORESH during the past months were greatly appreciated. Accept THE FLAMING SWORD in lieu of personal replies to your letters. Glad to know of your progression in the study and recognition of the truth of Koreshan Science.

* * *

The Flaming Sword Warmly Welcomed.

Accepts the Entire Koreshan System.

DEAR BROTHER.—I think of you nearly every day, and also of the great work in which you are engaged. I have thought so much and read THE SWORD so much the past two or three years, that I am convinced that THE SWORD is right in everything, and that the Founder of the Koreshan System of Science is just exactly right, and that KORESH is all that he claims to be. While I do not yet thoroughly understand all of the teachings of KORESH, yet I believe they are all true. I was very much gratified to see in THE SWORD of May 20th a very earnest letter from E. W. M., of Aleppo, Pa., as that is where a few of the extra copies of THE SWORD went which you have been sending me. Our sister-in-

law also, of W. Va., was greatly interested for a while, but I have not heard much from her lately. I find myself earnestly talking Koreshanity wherever opportunity offers the least chance for me to say something in its favor, or to try in my weak way to explain it. Would you have thought this two years ago, after my determined effort to withstand its onward stride? I now say that any sane person who puts aside blind prejudice, and investigates honestly, can hardly help becoming a Koreshan! **THE SWORD** is surely the best piece of printed matter that comes to our home, and we look for it anxiously every week. *It's the lion, sharp, and flaming truth!* * We are much amused sometimes at the vain efforts of Blodgett and others to get that \$1,000 prize. If they only knew what is best, they would go to work and thoroughly study the whole Koreshan System and then they would honestly have a greater prize than money could buy! We are watching for the **NEW GEODESIS**, or the **CELLULAR COSMOGONY**; we have several promised to friends.—C. L. J., Floyd, Pa.

I see you have the **CELLULAR COSMOGONY** nearly ready. I hope you will put my name on the list of those who desire to sell the work. I will do all I can. I have a hard fight here to create an interest in the Koreshan System. I believe it in toto, and preach it everywhere I go. I have found a few who gladly receive the truth. **THE SWORD** is my delight, and always fills the mind with wholesome food, and each one who gets my little for nothing wish to do all I can to encourage the grand work in which you are engaged. May God be with you and in you, and may we all live to see the great ignorance in which the world is now moving, pass away like a dense fog before the penetrating beams of the sun.—R. H. L., Malta Bend, Mo.

There is nothing in **THE FLAMING SWORD** that I do not read with deep interest; and I read it also with a fuller comprehension of its meaning. There are some questions which I mean to make a list of and send to **THE SWORD** partly for my own clearer enlightenment, and partly for the benefit of others who are inquiring. When the **NEW GEODESIS** comes out, shall manage in some way to get a group interested enough to contribute sufficient to obtain one copy each for ourselves, and another to present to our town library.—E. C., Natick, Mass.

I am taking advantage of your offer to help increase the circulation of your splendid magazine by sending ten names and \$1.00, which you will find enclosed. Since it has come out in its new dress, it is most readable and enjoyable paper, and its articles are of intrinsic merit and of universal interest. I do not know personally all the persons whose names I send, but they are readers, and that may get you some subscribers.—G. R., Auckland, New Zealand.

I want to say in **THE FLAMING SWORD** that if people would only consider and fight for God and his prosperity instead of for Satan at home and in Cuba, what genuine prosperity and happiness they could have. But trusting in Satan's prosperity and not God's, they will soon be later come to "hog ties."—C. A. D., Hوران, Kan.

I received sample copies of your paper; accept thanks for the same. I have read them very carefully, and will say that they are the best I ever read. If you will send me your paper I will pay you before the year is out, and will do all I can to help increase its circulation in this county.—E. N. C., Farmington, Texas.

I have become interested in the development of the Koreshan System, because of a copy of **THE GUIDING STAR** that fell into my hands in a peculiar way. I do not know if it is published yet; if it is, please send me a copy, and other Koreshan literature which may be interesting and progressive.—E. Y., Rock Creek, Minn.

I have been delaying the renewal of my subscription until I could see a copy of the **NEW GEODESIS**; but I am about convinced that I shall not regret investing in eight copies of the work. If I find that I can create such an interest in my subscribers, eight copies are all I can afford now to give away.—D. E. S., Santa Ana, Cal.

I saw a copy of your paper about six years ago, and have been curious to know more of your theory ever since, but did not know your address until I saw it recently in a copy of the **Altruist**. Please send me a sample copy; in my paper I have been seeking for years.—G. O., New Palestine, Mo.

I feel an interest in your new theory of doctrine. I have read one of your pamphlets, and I thought I would like to know more about your religion, which is new to me, so I send for the books, as advertised in the pamphlet I have.—Mrs. A. L., Tacoma, Wash.

Your paper, **THE FLAMING SWORD**, has been represented to me as a publication that I would enjoy reading and perhaps become a subscriber to; with this end in view, I would ask of you the kindness to send me a recent sample copy.—F. L. W., Hermann, Mo.

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Chat With Readers.

Look forward with expectation to next week's **FLAMING SWORD**; we have a number of interesting things. Our astronomical friend, Prof. T., of Salem, O., has again submitted an interesting paper for publication, containing a number of pertinent questions concerning the phenomena of the heavens, to which we will kindly reply, using some illustrations in demonstration of our points. The Professor thinks that he has found an insurmountable difficulty and indisputable argument that the Koreshan System is not adequate to explain what we daily and nightly observe in the heavens above us; and that therefore the Copernican system must be correct. We have also something that may prove to be a surprise to some,—from Blodgett. We are pleased with the gentlemanly attitude and courteous language of the Salem astronomer; in this respect he pursues a different course from Attorney Blodgett, of the western frontier.

We are often met with expressions of surprise concerning the character and force of the arguments used in **THE FLAMING SWORD**. That the articles manifest extraordinary mental acumen is even admitted by those who oppose us. Many people who have only heard from unreliable sources concerning the Koreshan System, and have received the impression that it is some foolish, absurd theory, have come to realize the strength of its premise and conclusions. The writers for **THE SWORD** write from a

correct standpoint; it is from a demonstrated premise, and everything viewed from that position is from the center of circumspexion, and the subjects and their solution arrange themselves properly in their perspective relations. There is a profundity about their conclusions that strikes home to the rational faculties of the candid reader. The key-notes are strewn all over every page. People who have become tired of the superficial treatment of theological, scientific, and economic subjects by the reform press, and even by the *Arena*, the *Forum*, the *New Time*, and a score of other magazines, welcome with gratitude the unique **FLAMING SWORD**! Appreciate **THE SWORD** by way of contrast; look up a few publications and make a few comparisons; one good idea is worth a thousand bad ones. A grain of truth stumbled onto by a reform editor, is not worth anything unless the man knows where to put it and what to do with it. If you want a correct education, and desire to get started right, study that which emanates from the Guiding Star Publishing House, the only literature that is true.

It is impossible for the mind to comprehend the value of a fraction so long as it is in ignorance of the value of the integer. One cannot understand the function of the eye without a knowledge of its relation to the brain and the objects perceived. It is impossible to understand man without knowing his origin and his destiny. It is equally impossible to comprehend some phenomena of the universe without a comprehension of the whole. "Explanation of a Part Necessitates Knowledge of the Whole," is the subject of a short but profound article by KORESH in this number. Read it and study it; it expresses what you must know to be true in all the experiences of your life, and it cannot be refuted. The scientific plumb-line is suspended, and soon or later all so-called teachers and claimants to divine wisdom must submit to the test!

THE FLAMING SWORD is not stuffed with clippings, nor made up from stereotype plates. It's original; we edit the matter here. We can't use much matter found in other papers,—besides we know you want something that's not stale. We are not only up to date, but away ahead, and defy anybody to catch up with us! If you find a paper that seems to reach further than we do, wire us at once, and we will test the matter without delay.

A very interesting article on psychology appears this week from the pen of Lucie Page Borden, presenting some fundamentals of the science of psychic phenomena; it suggests the principles of the cross, the war of the spiritual and sensual spheres during the past age, as a result of the descent of the spirit of Christ into the hells of human degradation and experience.

We are pushing the work on the new Cellular Cosmogony as rapidly as possible; in the meantime, **THE SWORD** comes out weekly, and it requires much work. We are doing the best we can, and which time, will produce a work of which both you and we will be proud.

"Through the Iron Gates of War" is a stirring revolutionary article by Rev. E. M. Castle, pointing out the inevitable conflict of powers at the close of the dispensation, the culmination of the great cycle.

The World's News.

Wednesday, June 8.—Santiago forts get a three-hour bombardment from American warships.—Insurgents attacking suburbs of Santiago.—American squadron is to be sent to Spain to destroy Camara's fleet.—1,300 Spanish soldiers captured by insurgents at Manila; 1,000 surrender to Dewey.—Gen. Aguinaldo, insurgent leader, declares himself dictator of the Philippines.—Brazil officially sympathizes with the U. S.—Illinois railway men convene in Chicago; also Del's social democracy convention.

Thursday.—Five American warships bombard Camanera forts near Santiago, Cuba; unsuccessful attempt to land U. S. troops.—Spanish garrison at Manila said to have yielded to Dewey to escape massacre by insurgents.—1,000 Cubans repulse 3,000 Spaniards in Spanish province.—Spanish torpedo boat Furor reported sunk by Sampson's guns.

Friday.—Gen. Gomez closing in on Havana.—Sampson finds big iron pier for landing troops near Santiago.—Carranza and Du Bose, Spanish spies, expelled from Canada.—Queen Regent of Spain appeals to pope to stop war without Spanish surrender.—U. S. to seize the Ladronez and Caroline islands from Spain.

Saturday.—Sampson's and Schley's guns bombard Baiquiri, near Santiago.—Alarm on Virginia coast at false report that a Spanish fleet was approaching.—Blanco is assured that 100 French artillerymen are coming to help Spain.—Newspapers start 37,000 troops to Cuba, the third time now; failed to go.—War tax bill passes.—Dr. Murphy, of Chicago, announces discovery of cure for consumption.—Social Democracy of America splits in two; Debs leads branch of seceders.

Sunday.—Newspapers start 37,000 troops from Tampa again; did not go.—American flag unfurled by Sampson's marines, at Guantanamo, Cuba.—Weyler wants to fight Dewey.—Spain likely to prolong the war.—Gen. Merritt favors conquest as a war policy.

Monday.—First engagement on land between Spanish and American forces; Sampson's marines defeat Spanish soldiers at Guantanamo, Cuba.—Newspapers start 37,000 troops again from Tampa; land 8,000 at Santiago, 6 days too early.—Robert Beach goes over Niagara Falls in a barrel.

Tuesday.—Shafter's 15,000 troops on the way to Santiago.—Hawaiian annexation defeated in Congress; McKinley proposes to use islands for military purposes.—Jo-

seph Leiter fails, and loses \$5,000,000; transfers what to socia crooks; greatest defeat, and greatest failure known in history.—Three Spanish warships from Madagascar, arrive at Manila, and are confronted by Dewey's blockade.

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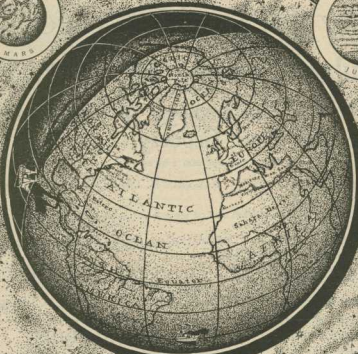
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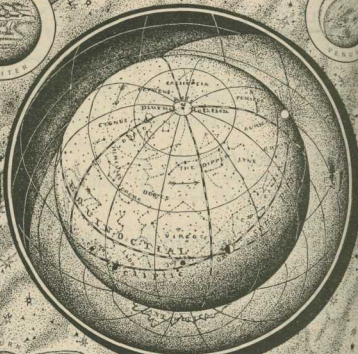
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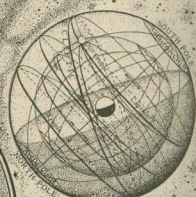
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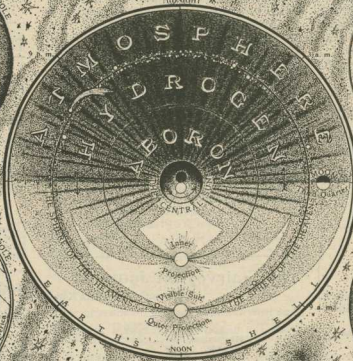
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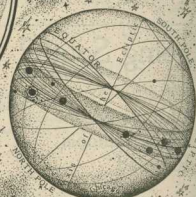


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